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V3
THE MOVNT OF OLIVES

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Presented by

KNOX AND STEPHEN FARRAND
in memory of their father
GEORGE E. FARRAND

THE MOUNT OF OLIVES BY HENRY VAUGHAN

T. N. FOULIS, 3 FREDERICK STREET
EDINBURGH, AND 4 ADAM STREET
ADELPHI, LONDON, W.C. MDCCCCIV

THE
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Vaughan
BY
HEN-
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AND IN THE DAY TIME HE WAS TEACHING IN THE TEMPLE, AND AT NIGHT HE WENT OUT, AND ABODE IN THE MOUNT THAT IS CALLED THE MOUNT OF OLIVES.

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INTRODUCTORY NOTE

Henry Vaughan, as a poet, has been well treated by posterity. The verse collected under the title of "Silex Scintillans" has appeared in numerous and varied editions. His prose works, however, have suffered from unmerited disregard; and "The Mount of Olives," the fruits of his retirement, filled like his poetry with the cloistered peace and devout spirit of the true Christian, has been reprinted but twice since the publication, in 1652, of the original volume from which the present text is derived.

Vaughan is a companion for the meek, the gentle, the humble in heart—he affects no aggressive mission, counsels no hard dis-

cipline of his fellow-men. A recluse for the greater part of his life, he had in his youth tasted the bitterness and sounded the vanity of the world; and out of his experience came, in all their calm and abstinence, the prayers now reprinted. He advocates the internal life, whose sweets he himself had found good.

The literary value of "The Mount of Olives" may not be of the highest, although it would be difficult to surpass in its own kind such a passage, for instance, as the "Meditation at the Setting of the Sun." But the purity, the devout quietude, the beauty of his thought entitles Vaughan to a place among the religious classics.

B. H. W.

ADMONITIONS FOR MORNING PRAYER

HE Night —saith St Chrysostome—was not therefore made, that either we should sleep it out, or passe it away idly; and chiefly because we see many worldly persons to watch out whole nights for the commodities of this life. In the primitive Church also, the saints of God used to rise at midnight to praise the Rock of their salvation with hymns and spiritual songs. In the same manner shouldst thou do now, and contemplate the order of the stars, and how they all in their several stations praise their Creator. When all the

world is asleep, thou shouldst watch, weep and pray, and propose unto thy self that practise of the Psalmist "I am weary of my groaning, every night wash I my bed, and water my couch with my tears;" for as the dew which falls by night is most fructifying, and tempers the heat of the sun; so the tears we shed in the night, make the soul fruitful, quench all concupiscence, and supple the hardnesse we got in the day. Christ Himself in the day time taught and preach'd, but continued all night in prayer, sometimes in a mountain apart, sometimes amongst the wild beasts, and sometimes in solitary places.

They whose age or infirmity will not give them way to do thus, should use all convenient means to be up before the sunrising; for we must prevent the sunne to give God thanks, and at

the day-spring pray unto Him (Wisd. 16). It was in the morning that the children of Israel gathered the manna; and of the just man it is said, "That he will give his heart to resort early to the Lord that made him, and will pray before the Most High" (Eccl. 39). So soon therefore as thou dost awake, shut thy door against all profane and worldly thoughts, and before all things let thy God be first admitted, offer unto Him thy first fruits for that day, and commune with him after this manner.

WHEN THOU DOST AWAKE

O God the Father! Who said'st in the beginning, Let there be light, and it was so; inlighten my eyes that I never sleepe in death: lest at any time my enemy should say, I have prevailed against him. O God the Sonne! light of light; the most true and perfect light, from Whom this light of the sun, and the day had their beginning; Thou that art the light shining in darknesse, inlightning every one that cometh into this world, expell from me all clouds of ignorance, and give me true understanding, that in Thee, and by Thee, I may know the Father: Whom to know is to live and to serve is to reigne. O God the Holy Ghost! the fire that inlightens, and warms our hearts, shed into me Thy most sacred

light, that I may know the true joyes of Heaven, and see to escape the illusions of this world. Ray Thy selfe into my soul that I may see what an exceeding weight of glory my enemy would bereave me of for the meer shadowes and painting of this world. Grant that I may know those things which belong unto Thee, and nothing else: inflame me with Thy divine love, that with a true Christian contempt I may tread upon all transitory pleasures, and seek only those things which are eternal.

Most blessed Trinity! and one eternal God! as Thou hast this day awaked me from this bodily sleep, so awake my soule from the sleep of sin, and as Thou hast given me strength after sleep, now again to watch, so after death give me life; for what is death to me, is but sleep with Thee, to Whom be

ascribed all glory, wisdome, majesty, dominion and praise now and for ever. Amen.

WHEN THOU DOST ARISE

Arise, O my soul that sleepest, arise from the dead, and Christ shall give thee light. Arise, O daughter of Zion! O my soul redeemed with the blood of Christ! sit no more in the dust of thy sins, but arise, and rest in that peace which is purchas'd by thy Saviour's merits.

Christ Jesus! my most merciful and dear Redeemer! as it is Thy meer goodness that lifts up this mortal and burthensome body, so let Thy grace lift up my soul to the true knowledge and love of Thee; grant also that my body may this day be a helper and servant to my soul in all good works, that both body and soul may be partakers of those endlesse joyes, where Thou livest and reignest with the Father and the Holy Ghost, one true God, world without end. Amen.

As soone as thou are drest, before thou comest forth from thy chamber, kneel down in some convenient place, and in this or the like Prayer, commend thy self for that day unto thy Creator's protection.

AS SOONE AS THOU ART DREST

Almighty, eternal God, the Father of our Lord Jesus Christ, I bless and praise Thy holy name, and with my whole heart give Thee all possible thanks, that out of Thine infinite goodness Thou wert pleased to watch over me this night, to resist my adversary, and to keep me from all perils of body and soul; O Thou! that never slumbrest or sleepest, how careful hast thou been of me! how hast thou protected me, and with Thy holy angels, Thy ministring spirits sent forth to minister for the heirs of salvation, incompast me about! yea, with what unmeasurable love hast Thou restored unto me the light of the day and rais'd me from sleep and the shadow of death, to look up to Thy holy hill! Justly mightst Thou, O God, have

shut the gates of death upon me, and laid me forever under the barres of the earth, but Thou hast redeemed me from corruption, and with Thy everlasting armes enlarged my time of repentance.

And now, O Father of mercies, and God of all consolation, hear the voyce of Thy supplicant, and let my cry be heard in Thy highest heavens: As I do sincerely love Thee, and beg for Thy protection, so receive Thou me under the shadow of Thy wings, watch over me with the eyes of Thy mercy, direct me in the wayes of Thy Law, and enrich me with the gifts of Thy Spirit, that I may passe through this day, to the glory of Thy great name, the good of others, and the comfort of my own soul. Keep me, O my God, from the great offence; quench in me all vain imaginations, and sensual desires; sancti-

fie and supple my heart with the dew of Thy divine Spirit, refresh it with the streams of Thy grace, that I may bring forth fruit in due season and not cumber the ground, nor be cut off in Thy anger. And to this end I do here resigne my body and my soul, with all the faculties Thou hast bestowed upon both, into Thy Almighty hands; guide Thou them in the works of Thy Law, turne my eyes from all transitory objects, to the things which are eternal, and from the cares and pride of this world to the fowles of the aire, and the lillies of the field. And now, O my God, seeing I am but dust and ashes, and my righteousnesse a filthy rag, having no deserts in my self but what should draw everlasting vengeance, and the vials of Thy bitter wrath upon my body and soul; behold, I have brought with me Thy first born and onely be-

gotten, the propitiation for my sins, the incense I offer with my prayers (Rev. viii. 3): my Redeemer and Mediatour in Whom Thou art well pleased, hear Thou Him. O look not upon my leprosie, but on His beauty and perfection! and for the righteousnesse of Thy Son, forgive the sins of Thy servant. Grant this for His sake, to Whom with Thee and the Holy Ghost, be all glory and majesty, dominion and power, now and for ever. Amen.

ADMONITIONS WHEN WE PREPARE FOR ANY FARRE JOURNEY

When thou art to go from home, remember that thou art to come forth into the world, and to converse with an enemy; and what else is the world but a wildernesse? A darksome, intricate wood, full of ambushes and dangers; a forrest where spiritual hunters, principalities and powers spread their nets and compasse it about; wouldst thou then escape these ghostly snares, this wickednes in high places, and return home if not better and holier, yet not worse then at thy setting out? Wouldst thou with Jacobe passe over these waters with thy staffe onely, and in thy return become two bands? (Gen. xxxii. 10). Why then, do as he did, begin thy journey with prayer, and say, If God will be with me,

and keep me in this way that I go, and will give me bread to eate and raiment to put on, so that I come again to my father's house in peace: then shall the Lord be my God (Gen. xxviii. 20, 21). This was his practise, and the practise of his fathers: "The Lord God of heaven"—saith Abraham —"who took me from my father's house, and from the land of my kindred, etc.," He shall send His angel before thee. Nor must thou pray only at thy setting forth, but all the way, and at all times; Thus Eliezer prayed at the well, Isaac in the field, and Elias—in his journey to Mount Horeb—under a juniper tree in the wildernesse. This also—if thou wilt imitate these holy men —thou may'st do, and for that pious purpose thou hast these following prayers.

WHEN WE GO FROM HOME

I

Almighty and everlasting God, Who art the Way, the Life, and the Truth; look down from heaven and behold me now betwixt the assaults of the devil, the allurements of the world, and my own inclinations; I cannot look abroad, but these flock about me; but O Thou that leadest Joseph like a sheep, Thou most faithful and Almighty guide, lend me Thy hand, open mine eyes, direct my steps, and cause me to walk in Thy fear; Thou that didst go out with Jacob from Beershe-ba unto Padan-aran, guiding him in the waste plaines, and watching over him on his pillow of stones, be not now farre from me; Leade me, O Lord, in Thy righteousnesse, make my paths straight, and strengthen

my goings, that having finished my course here, I may sit down in Thy kingdome, an inheritance undefiled, purchased for me with the blood of my Saviour, and Thy beloved son Jesus Christ. Amen.

II

O Thou, that art everywhere! Thou that "sittest upon the circle of the Earth, and all the inhabitants thereof are as grasshoppers before Thee!" Whose eyes discover the deep things of the night, before Whom hell is naked, and all the devices of my spiritual enemies! Thou that didst leade Abraham Thy chosen from Ur of the Chaldees into a land flowing with milk and honey, favour, I beseech Thee, the present harmlesse enterprise and innocent purpose of Thy servant; be unto me in my journey a comfort, in the heate a shadow, in stormes a shelter, and in adversity my protection; That

having finished my intended course, I may return in peace, full of Thy praises, Who art near to all those that call upon Thee; Grant this for Christ Jesus His sake. Amen.

Meditate in the way upon the sojournings and travels of the patriarchs and prophets, the many weary journeys of Jesus Christ in the flesh, the travels of His apostles by sea and land, with the pilgrimage and peregrinations of many other precious saints that wandred in deserts and mountains, of whom the world was not worthy.

ADMONITIONS HOW TO CARRY THY SELFE IN THE CHURCH

Holinesse — saith the royall prophet — becometh Thy house for ever. When Thou art going thither then, carry not the world with Thee.

Let vain or busie thoughts have there no part,
Bring not thy plough, thy plots, thy pleasures thither,
Christ purged His temple: so must thou thy heart.
All worldly thoughts are but theeves met together
To cousin thee. Look to thy actions well,
For Churches either are our heav'n or hell.

These reverend and sacred buildings—however now vilified and shut up—have ever been, and amongst true Christians still are the solemne and publike places of meeting for divine

worship. There the flocks feed at noon-day, there the great Shepherd and Bishop of their souls is in the midst of them, and where He is, that ground is holy; Put off thy shoes, then, thy worldly and carnall affections, and when thou beginnest to enter in, say with Jacob, "How dreadful is this place! sure this is none other than the House of God, and this the gate of heaven." Such reverence and religious affection hath in all ages been shew'd towards these places, that the holy men of God detain'd either by captivity or other necessary occasions, when they could not remedy the distance, yet to testifie their desire and longing for the courts of the Lord (Ps. lxxxiv. 2) they would always worship towards them. Thus Daniel upon the idolatrous decree signed by Darius, goes into his house, and his windows

being open in his chamber towards Jerusalem, he kneeled upon his knees, and prayed and gave thanks before his God as he did afore-time (Dan. vi. 10) which fully proves it to have been his constant manner of devotion. And of Judith we read that about the time that the incense of that evening was offered up in Hierusalem, she cried unto the Lord (Jud. ix. 1). But above all, most pathetical and earnest is that crie of David in the 84 (th) Psalm.

"How amiable are Thy tabernacles, O Lord of Hosts!

My soul longeth, yea even fainteth for the Lord, my heart and my flesh cryeth out for the living God.

Yea the sparrow hath found an house and the swallow a nest for her selfe, where she may lay her young, even Thine altars, O Lord of Hosts, my God and my King!

Blessed are they that dwell in Thy house, they will be still praising Thee.

For one day in Thy courts is better than a thousand: I had rather be a door-keeper in the House of my God, than to dwell in the tents of wickednesse."

Let it be thy care then, when thou art there present, to carry thy self like a true worshipper; give none offence, neither outwardly to thy brethren, nor the angels (1 Cor. xi. 10). Nor inwardly to thy God, Whose eyes shine within thee and discern thy reins and thy heart. Look seriously about thee, and consider with thy self how many beauteous, wittie, and hopeful personages in their time lie now under thy feet; thou canst not tell but thy turn may be next. Humble thy self in this dust, and all vain imaginations will fly from thee. Consider that thou art now in

the cave of Macpelah, in a sacred repositorie where the bodies of saints are asleep, expecting that hour, when those that are in the grave shall hear His voyce. Do not then stop thy cares against the Charmer, but give diligent attention, and hear Him while it is yet to-day, that in the day of thy death thou mayst rest there in the same hope. When thy vessel is fill'd with this manna, and thy soul satisfied, go not off without thanksgiving; be not like those nine leapers who never returned to give glory to God, but come back with the thankfull Samaritane, and receive another blessing, Go in peace.

Saint Luke in the Acts of the Apostles making mention of the Ethiopian eunuch, who came up to Jerusalem for to worship, tells us, that in his returne, he was reading in Isaiah the prophet. This blessed convert I would

have thee to imitate: When thou hast filled thy tin with this living water leave it not behinde thee at the fountain; spill not thy milk and thy wine, because thou hast it without money and without price, but carry it home and use it. Thou mayest have need of it in six dayes, and perhaps shalt not come to draw again, untill thou 'drinkest anew with thy Saviour in His Father's kingdom.'

A PRAYER BEFORE THOU GOEST TO CHURCH

Lord Jesus Christ, Who out of Thy father's bosome, wert sent into this world to reveal His will unto sinners, and to instruct them in the way of salvation; behold, I am now going to hear thy blessed word, and these many yeers have so done, expecting still Thy good pleasure and the consummation of Thy sacred will in me. I have come unto the bread of life, and yet am hungry; into the light, and yet am blind; unto the great Physician, and yet my issue runs. The former and the later rain of Thy heavenly doctrine falls still without intermission upon my heart, but this bad ground yeelds nothing but thornes and briers. Many dayes, many moneths, and many yeers hast Thou expected fruit, and

found nothing but leaves. It is Thy infinite mercy, O Lord, that Thou hast left unto us the seed of Thy Word, and sendest into Thy harvest such upright and faithful labourers; but in vain, O Lord, shall they cry in our ears, unlesse Thou openest and renewest our hearts. Open then I beseech Thee—O blessed Jesu! —the eares of my heart, that not onely the outward hearing, but the inward also, may be stirr'd up in me, and what I hear with the eare, I may understand with the Spirit. O Thou most mild and merciful Lamb of God; the onely and the Almighty Sower! grant I beseech Thee that the seed which this day falls upon my heart, may never be choak'd with the cares of this world, nor be devoured by the fowles of the aire, nor wither away in these times of persecution and triall: but so cherish it with the dew of

Thy divine Spirit that—as in a good and faithful ground—it may bring forth fruit unto eternal life, to the glory of Thy great name, and the comfort of my poor soul, which Thou hast bought with Thy most precious and saving blood. Amen.

ANOTHER WHEN THOU ART COME HOME, OR IN THE WAY, IF THOU BEEST ALONE

Lord Jesus Christ, my ever mercifull, and most loving Redeemer! I give unto Thee most hearty thanks for this Thy heavenly, spiritual provision wherewith Thou hast fed and refreshed my soul. Grant, I beseech Thee, that this celestial seed may take root in me, and be effectual to my salvation; watch over my heart, O Lord, and hedge it in with Thy grace, that the fowles which descend in the shadows of the evening, may not pick it out. But so prepare and fit me for Thy love, that I may never forget Thy gracious words, Thy blessed and saving advice, but may know in this my day what belongs unto my peace. It is Thy promise by Thy holy

prophet, that as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so Thy word that goeth forth out of Thy mouth, shall not return unto thee void, but shall accomplish that which Thou pleasest, and prosper in the thing whereto thou sendest it (Isa. lv. 10, 11). Even so, Lord Jesus, let it be as Thou hast promised. Let the words I have heard this day out of the mouth of Thy servant, the dispenser, and steward of Thy mysteries, prosper in me, and make my life answerable to his doctrine; that I may not onely know what Thy blessed will is, but performe also and fulfill it; so that at the last by Thy mediation and mercies I may attain to Thy eternal and most glorious kingdom. Amen.

ADMONITIONS FOR EVENING PRAYER

Remember that in the Levitical Law there is a frequent commemoration and charge given of the two daily sacrifices, the one to be offer'd up in the morning and the other in the evening (Ex. xxx. 7, 8). These offerings of incense, our holie, harmless and undefiled High-Priest, hath taken away, and instead of them every devout Christian is at the appointed times to offer up a spiritual sacrifice, namely that of prayer; for God is a Spirit, and they that worship Him must worship Him in spirit and in truth (John iv. 24). At these prescribed times—if thou wilt have thy prayers to ascend up before God—thou must withdraw from all outward occupations to prepare for the inward and divine. To which end, thou hast here the

following meditation, that thou maiest therewith season and invite thy soul from thy worldlie imployments to her proper vocation, and so come not altogether undrest into the presence of the King of Glory.

A MEDITATION AT THE SETTING OF THE SUN, OR THE SOUL'S ELEVATION TO THE TRUE LIGHT

The path of the just—O my God—is as the shining light, that shineth more and more unto a perfect day of eternity (Prov. iv.). But the wicked neither know, nor understand; they walk in darknesse, and from the inward darknesse their minds pass at last into the outward, eternal darknesse. O most miserable and undone soul! to whom thy sunne is set; that everlasting glorious Sun! which on Thy holy elects never setteth, but is alwaies at the height, full of brightnesse and consolation. A heavie might sits in the noone-day upon those souls that have forsaken Thee; they look for light, and behold darknesse; for brightnesse, and they walk in

obscurity. They grope for the wall like the blind, as if they had no eyes; they stumble at noone-day as in the night, they are in desolate places as dead men. But on those that walk with Thee an everlasting day shines. This sun of the firmament hath his course; it riseth, setteth, comes up again and again goes down. But Thou, Lord, knowest no vicissitudes, Thou art the Ancient of Dayes, Thou art the Rock of Ages from everlasting to everlasting. O Thou the same to-day and yesterday and for evermore! Thou bright and morning starre springing from on high, illuminate me, who am now sitting in darknesse and in the shadow of death. O light of light, the brightness of Thy Father's glory, inlighten all inward obscurities in me, that after this life I may never be cast into the outward darknesse. O most

blessed, most merciful and Almighty Jesu! abide I beseech Thee with me, for it is towards evening, and the day is far spent (Luke xxiv.). As long as Thou art present with me, I am in the light, but when Thou art gone, I am in the shadows of death, and amongst the stones of emptinesse. When Thou art present, all is brightnesse, all is sweetnesse; I am in my God's bosome, I discourse with Him, watch with Him, walk with Him, live with Him, and lie down with Him. All these most dear and unmeasurable blessings I have with Thee, and want them without Thee. Abide then with me, O Thou Whom my soul loveth! Thou Sun of righteousnesse with healing under Thy wings, arise in my heart; refine, quicken and cherish it; make Thy light there to shine in darknesse, and a perfect day in the dead of night.

A PRAYER FOR THE EVENING

Most gracious, Almighty God! full of loving kindnesse and long-suffering, Whose mercy is above all Thy works and Thy glory above the heavens; Whose truth reacheth unto the clouds and Whose words shall never passe away, forgive me, I beseech Thee, my transgressions this day, my vain thoughts, idle words and loose conversation; my exceeding neglect and forgetfulnesse of Thee, my headlong inclinations and lusting after the world, preferring this land of Cabul before the snow of Lebanon, and a broken cistern before the well of life. Justly, O Lord, might'st Thou have shewed me Thy back this day, and cut me off from amongst Thy people (Jer. xviii. 17), but Thou hast had mercy, and not sacrifice; Thou hast shed

upon me the light of Thy countenance and removed my sins farre out of Thy sight. I know, O my God, it is not in man to establish his own ways; it is Thy Almighty arme must do it; it is Thou alone that hast led me through this day and kept me both from doing and from suffering evill. And now, O Thou preserver of men! What shall I do unto Thee? What shall I render unto my Lord for all the mercies and loving kindnesses shewed unto Thy servant this day, and all the dayes of my life hitherto? "I will offer up unto Thee the sacrifice of thanksgiving, and call upon the name of the Lord." I will ever love Thee, fear Thee, praise Thee, and trust in Thee; my song shall be of Thee in the night-season and in the day-time I will be speaking of Thy wondrous works, Thy most merciful and liberal arme; I will make Thee my delight in the

house of my pilgrimage, and I shall alwayes with all my strength, with all my heart, and with all my soul ascribe unto Thee all glory, wisdome, majesty, dominion and honour this day and for evermore. Amen.

A PRAYER WHEN THOU ART GOING INTO BED

Most glorious and onely wise God! to Whom the light and the darknes are the same, whose dwellings are eternal and in Whose kingdome there is no need of candles, nor of the light of the sunne; look, I beseech Thee, upon Thy servant, who tarries in this place all night (Gen. xxviii. 11) and forasmuch as Thou—out of Thy tender love and compassion on Thy creatures—hast ordained this time for their repose and refreshing, that having past through the cares and dangers of the day, they might under the shadow of Thy wings find rest and security; keep me, I most humbly beseech Thee, from the hours and the powers of darkness; watch over me this night in Thy Almighty providence, and scatter all the re-

bellions and devices of my adversaries. Inlighten my soul, sanctifie my body, govern my affections and guide my thoughts, that in the fastest closures of my eyelids my spirit may see Thee, and in the depth of sleep be conversant with Thee. Suffer me not, O my God, to forget Thee in the dark, or to say, The Lord seeth me not, the Lord hath forsaken the earth (Ezek. viii. 12) but so keep me in Thy fear, and sanctifie me with Thy grace, that all the words of my mouth, and the meditations of my heart may be alwayes of Thee. Make my soul to thirst for Thee, and my flesh also to long after Thee. And at what time soever Thou shalt awake me from this bodily sleep, awake also my soul in me, make Thy morning-star to arise in my heart, and let thy Spirit blow upon my garden, that the spices thereof may flow out.

Quicken me, O Lord, according to Thy wonted kindnesse, so shall I seek Thee early, and make my prayer unto Thee with joyful lips. And now, O my most loving and faithful Creatour, take me, I beseech Thee, into Thy Almighty protection, stretch over me the arme of Thy mercy, let Thine eye be towards the work of Thine Own hands, and the purchased possession of Thy onely begotten, and my most merciful Redeemer Jesus Christ. Amen.

THE MOUNT OF OLIVES BY HENRY VAUGHAN: BEING THE SECOND OF THE ROSE OF SHARON SERIES: EDITED BY BASIL H. WATT, M.A.: AND DECORATED BY JOSEPH W. SIMPSON: THE INTRODUCTORY NOTE TO THIS VOLUME HAS BEEN WRITTEN BY THE EDITOR : PRINTED BY TURNBULL AND SPEARS, EDINBURGH : AND PUBLISHED BY T. N. FOULIS, 3 FREDERICK STREET, EDINBURGH, AND 4 & 5 ADAM STREET, ADELPHI, LONDON, W.C. : MDCCCCIV

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